

# THE Anti-Slavery Reporter.

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# The Anti-Slavery Reporter.

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## THE LATE RIGHT HON. W. E. FORSTER, M.P.

THE death of MR. FORSTER on the 5th inst., although not quite unexpected, came as a shock to all those who had been in any way connected with this statesman and philanthropist, and had received that help which he was always so ready to afford to any good cause. The long obituary notices that have appeared in the press preclude the necessity of our saying anything about MR. FORSTER'S public career, excepting so far as he was connected with the Anti-Slavery cause, in which he had an inherited interest. His late father, WILLIAM FORSTER, and his uncles, ROBERT and JOSIAH, were active members of the Anti-Slavery Society—the former, dying as it were in harness, being on an Anti-Slavery mission in America when his death took place.

It will be remembered that MR. FORSTER lately rendered signal service to the Anti-Slavery cause, when he gave his cordial assistance to the committee in arranging for the holding of the great Jubilee Meeting on the 1st August, 1884, in the Guildhall of the City of London. The presence of His Royal Highness the PRINCE OF WALES, as president of that meeting, was mainly due to the personal influence of MR. FORSTER, and His Royal Highness on that occasion alluded to him in the following terms, in conjunction with LORD DERBY:—

I rejoice that we have on the platform the eminent sons of two eminent fathers in the work of abolishing the Slave-trade and Slavery. LORD DERBY and MR. FORSTER, whom I rejoice to see here, have a hereditary connection with emancipation. The late LORD DERBY, then Mr. STANLEY, was Colonial Secretary to the Liberal Government of that day, which had set before it the task of carrying through Parliament a measure which was to put a term to Slavery in all the dependencies of the United Kingdom. MR. FORSTER'S father, having taken his full share of the agitation which led to the abolition of colonial Slavery, went to Tennessee on an Anti-Slavery errand, and died in that State.

In moving one of the resolutions passed at that meeting, MR. FORSTER, after alluding to the abolition of Slavery in the United States, made the following forcible remarks respecting Mohammedan Slavery, and the duty of this country to use all pacific means to bring about the abolition of Slavery throughout the world:—

In the words of the resolution before us, what we have to do is to deal with the Mohammedan Slave-trade and Mohammedan Slavery. It may be said, "What have we Christians to do with Mohammedan institutions?" Well, Christ died for all men, for Mohammedans as well as Christians, and He has taught us to do to others as we would be done by. Again, we in England consider that it is our duty, perhaps our interest, to interfere; and to accomplish that involves the exercise of great influence bearing upon them; and this is a matter which, like all matters, perhaps more than any other, is one in which duty is measured by power. Now, there is a difference and a very great difference, between Mohammedan Slavery and Christian Slavery. In some



pects the difference is hopeful ; it makes us think that, although it has long been a Mohammedan institution, and although one of the speakers said it was bound up with the social life of the country, we may hope that before long it may cease. One is, I believe I am right in saying, that by the law and teaching of Mohammed it is not legal, according to Moslem law, for one Moslem to make a Slave of another Moslem ; but there has been no Christian law which has freed the Slave on account of community of religious creed. Well, the question is—What can be done about Mohammedan Slavery ? If there is more of domestic Slavery, the Slaves are in some respects better treated. There are repulsive conditions to that domestic Slavery, to which I cannot allude in this meeting ; but I believe that the state of the Slavery in Europe, as to those Slaves that are torn from Africa and sent across the Red Sea, is very similar to what it was in the Southern States of America. There is no difference in this respect, that the Slave-trade, and the supply of the Mohammedan markets is as horrible and cruel as when the Slave was driven across the Atlantic. I wish that some of you present would call upon your imaginations, and do what the champions of this old cause have done—try to realise what those terrible sufferings are—try to realise the agonies of the march of the caravan of men, women, and children across the desert, left to die when there is no chance of their living and reaching the shore ; so that, as one of the travellers says, the caravan route is found by the skeletons of the Slaves. Try to sympathise, if you can, with what must be that suffering. It is by realising what these sufferings are that we shall come to the determination that this work shall be finished, and that we shall feel that to say we have done our work in this cause would be the greatest possible mistake that could be made. There are great difficulties, but England has much power, and we must remember that this power which we have in Mohammedan countries was given us to do our duty with ; and that, if we do it not, before long we shall lose that power, and much other power besides. We know what the Abolitionists did not know. LORD GRANVILLE was quite right when he said that by the working of the laws in Egypt at this moment there is much more freedom given than we are aware. The Prince has alluded to that meeting, which I can well remember, when his honoured father made his first public speech, and took part in the large meeting held in Exeter Hall, in the hope of thus dealing a great blow at Slavery and the Slave-trade. There is great hope of what is being done at the present moment on the Congo, and great credit is due to the KING OF THE BELGIANS, who, at enormous expense and cost of money, is opening out that continent. I greatly rejoice to see this meeting, and I believe this means a new departure, and a determination to carry on the work and strengthen the hands of this Society for what it has to do, for there is a notion that, as we have got rid of Slavery, there is nothing more to be done. One word more. It is only due to those who have worked hard that I should not let this meeting separate without doing what this most modest of men would find fault with me for doing, and alluding to the name, honoured in the Anti-Slavery cause, of my old friend MR. STURGE. I look back to my boyhood, and he then looked as old as he does to-day ; and to-day he looks as young as he did then, and many years younger, and with that energy which seems his characteristic ; and now, in his declining years, when even he cannot last much longer, I rejoice that he should be here to-day, and feel that we all are determined to go on with this work ; so that, if not in his lifetime, in the lifetime of many I see before me, this great blot on civilisation will be swept away, and man shall cease from enslaving his fellow-man.

The resolution ran as follows :—

“That this meeting, while fully recognising the great steps made by nearly all civilised



nations in the path of human freedom, has yet to contemplate with feelings of the deepest sorrow the vast extent of Slavery still maintained among Mohammedan and heathen nations, producing, as its consequence, the indescribable horrors of the Central and East-African Slave-trade, as fatal to human life on shore as the dreadful Middle Passage formerly was on sea; in view of this appalling state of things, this meeting pledges itself to support the British and Foreign Anti-Slavery Society in its efforts to urge the Governments of all Slave-holding countries to put an end to Slavery as the only certain method of stopping the Slave-trade."

When MR. FORSTER alluded in the above graceful terms to the veteran abolitionist, MR. EDMUND STURGE, the honoured chairman of the ANTI-SLAVERY SOCIETY, he, probably, little thought that he would be called away from the scene of his active labours in this world before his friend and coadjutor; though, doubtless, he must often have realised, especially during his troubled career in Ireland, the fact, that "in the midst of life we are in death," and that when two are working in the same field, no man can say which "shall be taken and the other left."

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#### LETTER TO MRS. FORSTER.

THE COMMITTEE of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY desire to record their sense of the great loss which this Society, in common with many other philanthropic bodies, has sustained in the death of their honoured friend and coadjutor,

**The Right Honourable W. E. Forster,**

whose connection with the Anti-Slavery cause may be termed hereditary.

MR. FORSTER's father and uncles (the late WILLIAM, ROBERT, and JOSIAH FORSTER) were pillars of the ANTI-SLAVERY SOCIETY, from the time of its formation to the day of their death; and Mr. W. E. FORSTER has on various occasions rendered signal assistance to the COMMITTEE. Amongst his recent Anti-Slavery work may be especially mentioned his sturdy and successful opposition to the Treaty with PORTUGAL, which would have handed over the control of the Congo River to a Power notoriously unfitted for that position.

Still more recent and more closely bearing upon the work of the SOCIETY was the great interest shewn by Mr. FORSTER in the establishment of the HOME AT CAIRO FOR FREED WOMEN SLAVES, which may be said to owe its existence mainly to the personal influence of the late lamented statesman.

The great Jubilee Meeting held by the SOCIETY in the GUILDHALL on the 1st of August, 1884, largely owed its marked success to the kind manner in which Mr. FORSTER exerted himself to secure the presence of H.R.H. THE PRINCE OF WALES on that occasion.

The Committee, whilst deeply deploring the loss of so true a friend, desire respectfully to offer the expression of their warm sympathy with

Mrs. FORSTER, with the prayer that she may be comforted and supported under her great trial by the recollection that her late lamented husband will always rank high amongst the benefactors of his fellow men.

CHARLES H. ALLEN, *Secretary*.

55, New Broad Street, London, E.C.

13th April, 1886.

### The Slave Question in Brazil.

SENHOR NABUCO writes to the Secretary of the Anti-Slavery Society under date:—

Pernambuco, January 23rd.

The election took place on the 15th instant, and I was defeated in this city. The majority of the Conservative candidate was entirely due to the pressure put by the Government upon the public employés, who form a large portion of the small electorate of this city, and to the promises of employment profusely distributed among the poorer classes. Of course the large Slave-owners compelled their dependents to vote against me as one man. Strange to say, many of the free negroes were unfaithful to the abolition cause, and voted largely for the Slavery flag. Brazil being so extensively a composite nation, I am as glad as anyone to see that the colour line in no way forms a political boundary, as it did in the United States, even the Slavery question not creating a race feeling. Nevertheless, this unconcern of the free negroes in Brazil to the question of abolition so soon as they cease to be Slaves, and leap at once to the dignity of citizens and electors, is another sign of how deeply the humiliation of Slavery has penetrated the mind and heart of the Slave people, and will give you some idea of the difficulty the abolitionist movement has to fight against in Brazil.

Instead of a solid negro vote, as in North America, for the party that raised the cry of abolition, we here see many negroes following the party banner of their old masters in the true servile spirit. Let me give you some idea of the political situation in Brazil, and its future prospects. The Conservatives have elected an almost unanimous Parliament; the very few Liberals who have broken that unanimity are mostly men who have helped the Conservatives to power, and who have now been helped by them. This new Conservative victory is a sad thing for Brazil, where for more than forty years we had no real elections—the Emperor had only to call to power the chief of a party, and the new Minister would at once have a Chamber of Deputies of his own. In Portugal, Spain, Italy, and throughout Latin America, this is still more or less the existing electoral system, Parliament being only an extension of the Government of the day. The Liberal party reformed our old system of indirect election into the direct election, and its principal statesman, SENHOR SARAIVA, pledged himself as Prime Minister to have really free elections. In fact, the two first elections under the new Reform Act were perfectly free. Now, however, the dream is over, for the Conservatives, under SENHOR COTEGIPE, could not resist the temptation to go back to the old system of each Government electing its own Parliament to carry out its policy, and, in fact, to maintain Ministers in power so long as it pleases the EMPEROR. The short life of electoral freedom in Brazil, and the spirit of political revenge now running wild throughout the whole country in the hearts of both parties, are facts which place before us very serious contingencies. The future is dark indeed.

SENHOR NABUCO goes on to state that a Liberal Association, called the "Abolitionist and Federal Union of Pernambuco," has just been formed, and already consists of 400 members. They are pledged to carry on the abolition movement, and "hope to make a dead letter of the Act lately passed for purchasing Slaves by the State at from three to six times their real value, and for renewing the legal term of Slavery for another fourteen years."

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### THE SARAIVA ACT.

HOUSE OF COMMONS,

March 8th, 1886.

SIR J. W. PEASE asked the Under Secretary of State for Foreign Affairs whether the Government had received the text of the recent Act passed by the Legislature of Brazil in reference to Slavery in that Empire, known as the Saraiva Act; and whether it was in contravention of the terms of the Rio Branco Law of 1871 with regard to Slavery.

MR. BRYCE.—The text of the Act has been received from Her Majesty's Chargé d'Affairs at Rio de Janeiro, and will be laid on the table. Its provisions do not appear to be in contravention of the Law of 1871, although they are not so liberal as it was hoped they would have been.

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### THE NEW SLAVE LAW IN BRAZIL.

THE premier has at last thought best to publish a positive denial of the report that he is preparing a new Bill for the abolition of Slavery within a period of five years. So far as we were concerned, we have never believed that the BARÃO DE COTEGIPE entertained the slightest intention of doing so just and wise a thing. We never trusted in the sincerity of that famous after-dinner speech of a year and a half ago, which he so coolly retracted last year, and we have never believed that he felt the slightest interest in the rapid extinction of Slavery, or in the fate of the million unfortunate Slaves—a million and a half, we might say, for the *ingenuos* are practically Slaves—who are still outside the pale of legislative sympathy and protection in this country. The so-called emancipation law of last year reflects no credit upon the two Prime Ministers who carried it through, nor upon the Parliament who accepted it, for there is neither generosity nor justice in the surrender of aged, worn-out Slaves. We have yet to see one single word or act of the present Premier which entitles him to the credit of entertaining the slightest feeling of sympathy with the cause of emancipation. If his future course may be predicted from his past actions, there will be more backward than forward steps during his administration. And that there are other good reasons for this belief is shewn by the vigorous and successful opposition to the re-election of prominent abolitionists. The next Chamber will contain very few abolitionists of note. No legislation in favour of emancipation may therefore be expected from the new Chamber, unless it happens that some powerful popular movement forces the adoption of new progressive measures. In our opinion the present outlook for the hastening of emancipation in Brazil is very far from encouraging. There are one or two men in



the ministry who might be trusted to assist in any measures for that end, but the majority are decidedly hostile to every scheme which will abridge the powers and privileges of the Slave-holding class.—*Rio News*, February 24th.

AN *ingenuo* named GELDINA was brought before the chief of police on the 19th inst. for an investigation into a charge that she had been subject to severe beatings in the house where she is employed. An examination demonstrated the fact that she had undergone the most barbarous floggings, her body being covered with old and recent scars, her head, arms, hands, face, and neck with bruises, wounds, and scars. GELDINA is only 12 years of age, and has been in the employ of one JOSE MONTEIRO, Largo de Santa Rita, who has before been reprimanded for his cruelties to his servants. It surely seems time that some effort should be made to put a stop to these inhuman cruelties. Perhaps the Society for the Prevention of Cruelty to Animals will take the matter up?—*Rio News*, February 24th.

#### CRUELTY TO SLAVES IN BRAZIL.

THE poor Slave girl, JOANNA, who had been so cruelly beaten by her mistress, D. FRANCISCA DA SILVA CASTRO, a resident of the aristocratic suburb of Botafogo, was mercifully relieved from her sufferings by death on the 14th inst. We noted the incident briefly in our last issue, together with the generous action of the editor of the *Gazeta da Tarde* and the Confederação Abolicionista in caring for her and another unfortunate Slave girl, EDUARDA, who was discovered in the same house. Both of these girls, one 17 and the other 15 years of age, presented a horrible appearance—their bodies covered with old and fresh scars, bruises and sores, their wrists cut and swollen from cords, and their heads and faces bruised and swollen from the blows received. Fortunately both of them were immediately photographed, so that there can be no question hereafter of exaggeration. The older girl, JOANNA, was so seriously injured that she died on the 14th, and the death scene was one that will never be forgotten by those who witnessed it. In her delirium she called on her companion, "EDUARDA! take off the cords, so I can rest better!" And in a brief time a merciful death released both body and soul forever from the bonds of an inhuman institution which must answer hereafter for crimes like this. The mistress has been called upon to answer for the cruelties inflicted upon these two Slave girls; but, as in all the cases heretofore recorded, nothing will be done. Brazilian justice has no punishment for the crimes and cruelties of the Slaveholder, nor has it even sympathy for the sufferings of such helpless, down-trodden creatures as these two poor Slave girls.—*Rio News*, February 24th, 1886.

#### AN EMANCIPATION HOAX—CEARÁ, BRAZIL.

ONE of the most humiliating pieces of information which has yet come under our notice, was that contained in the *Jornal do Commercio* of the 21st instant, regarding the actual existence of Slaves in the so-called free province of Ceará at this day. On the 24th of March, 1884, there was a formal and enthusiastic celebration in that province of the final liberation of every Slave within its bounds, and solemn announcements to that effect were not only telegraphed to other parts of the empire, but were cabled to Europe. Here in this city the enthusiasm was intense, as also in all the principal cities of the country, and Ceará was everywhere greeted as the first free province of the empire. And more than this, official documents were filled out and sent to the

Government to that effect, for which reason, no quotas from the emancipation fund have since been apportioned to that province. To the infinite shame of that province, and to the bitter humiliation of every honest abolitionist, it now appears that a gross deception has been practised, and that Ceará is not entitled to the honours awarded. According to the *Jornal*, the municipality of Milagres then possessed 300 Slaves which were not redeemed, and, of which, 298 are in Slavery down to this very day. It is impossible that a municipality possessing so many Slaves could have escaped the attention of the emancipation societies engaged in the work of freeing the province, and their final announcements must therefore have been deliberate deceptions. We do not underrate the generous efforts made by them, nor their sacrifices in the cause of abolition, but none of these, in our opinion, could warrant the falsehood of which they now stand convicted. Ceará is not a free province, nor will she be until the last of these 298 Slaves in Milagres is liberated! And even then, with this deception before us, we shall not be able to free ourselves from the fear that there may still be men there from whom the shackles of servitude have never been stricken. For nearly two years the province of Ceará has basked in the radiance of a great fame—that of freeing all her Slaves. During all this time, hundreds of her citizens have known positively that this fame was undeserved, and yet not one of them has had the honesty and courage to tell the truth about it! And more than this, not only have they permitted the falsehood to stand, but they have not even made the attempt to free the handful of Slaves remaining in Milagres, so that their province might really, and at last, deserve the honourable distinction of being free from the accursed institution of Slavery. Whatever may be our pity for the few Slaves remaining there, who, through this deception, have been cut off from the benefits of two distributions of the emancipation fund, it is nothing compared with our regrets for the dishonour which the abolitionists of Ceará have brought upon themselves and the cause. Not only have they discredited themselves before the world, but they have done a thing which cannot fail to still further discredit the sincerity and trustworthiness of the Brazilian people.—*Rio News*, February 24th.

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### Sir John Kirk, G.C.M.G.

IN his most interesting work, entitled *The Kilima-njaro Expedition* (Kegan, Paul & Co., 1886), MR. H. H. JOHNSTON gives prominence to the inestimable services rendered by SIR JOHN KIRK to the Anti-Slavery cause. We can fully endorse all that MR. JOHNSTON has said, as we gratefully acknowledge how much the cause of human freedom owes to the indefatigable energy and marvellous tact of Her Majesty's Consul at Zanzibar.

There is no one, living or dead, who has so profoundly influenced the condition of Eastern Africa as SIR JOHN KIRK. To him, more than to anyone else, is owing the effective repression of Slave-trading, and it is only quite recently that the full consequences of his steady Anti-Slavery policy began to appear and develop themselves into a healthy and beneficent solution of a difficult African problem. When SIR JOHN first arrived in Zanzibar the Arab ruler of the island—the so-called SULTAN—was little more than *primus inter pares*. He was recognized as "Sayyid," or Lord of Zanzibar, by the Arab nobles and traders, but his authority was most uncertain. Many of his subjects thought themselves superior to him in purity of blood and ancient genealogy,

and, whenever the wishes of their nominal ruler—merely one of themselves deputed to transact the Government business—clashed with their personal interests or predilections, they openly bade him defiance, and put their fortress-houses into a state of siege. The standing army was composed of a few miserable, beggarly Baluch mercenaries—ill-clothed, unpaid, and as cowardly as they were rapacious. Slaves were openly sold in Zanzibar, and the Sayyid was too weak to incur the displeasure of his Arab subjects by the suppression of a lucrative and easy trade. When SAYYID MAJID died, and the present "Sultan," BARGHASH BIN SA'ID, succeeded him, SIR JOHN KIRK set himself resolutely to acquire the confidence and friendship of the young Arab ruler, and, aided by his great knowledge of Arabic and Ki-Swahili, was able to converse with the Sayyid in strict intimacy, without the medium of an interpreter, so that he was enabled often to weld the will of BARGHASH to conformity with his own wishes by means of an earnest expostulation and half-playful sarcasm which would have sounded ill through the intermediary of some wily Goanese. So great was the influence already exercised over the Prince of Zanzibar, after two years of personal intercourse, that SIR JOHN KIRK was able to exact from him, as a favour and concession to friendship, that which SIR BARTLE FRERE, with all his personal prestige and position, and with a fleet of ironclads behind him, failed to extort, viz. : the Sayyid's signature to a treaty for the suppression of the East African Slave-trade. This, though refused under threats of bombardment, was granted after a few hours' conversation with SIR JOHN KIRK, and the treaty, which, during SIR BARTLE FRERE's mission, had been persistently rejected by the "Sultan," was signed and sealed within a few hours after the envoy's departure, and overtook him, in a rapid despatch-boat, before he reached Aden. An amusing incident is recorded of SAYYID BARGHASH during the *stance* of deliberation which took place before he signed the treaty. SIR JOHN KIRK was explaining to him the terrors and inconveniences of a blockade, how all supplies of provisions would be stopped, and the island reduced to starvation, and he wound up his effective picture by asking the "Sultan" what he would do *then* ? "Why," said SAYYID BARGHASH, "I should just come and live with you, Consul."

It is owing to our present representative in Zanzibar that the SULTAN has gradually assured and strengthened his hold over the East African coast between the Portuguese northern boundary and the No-man's Land of the Somali Deserts, thus keeping in hands friendly to England the richest coast-lands of East Africa, and the trade-routes to the Central Basin. SIR JOHN KIRK has little disguised his views about English influence in the Indian Ocean, and he steadfastly bears in mind that nearly the entire commerce of Eastern Africa is in the hands of British subjects, and that, to uphold our influence in the country, we should encourage to the utmost the thrifty settlers from Western India. He also feels, as any observant politician must, that, much as we may admire and sympathize with the promptings to colonization, which, like the desire for offspring late in life, are now animating so many old European nations, there is no reason why England should act as a political midwife, and assist in bringing to birth their late-born children ; or neglect the wants of her own large family in order that her neighbours' weaklings may not die of inanition.

One of the firmest resolves of SIR JOHN KIRK has been to keep Eastern Africa, between ten degrees north and ten degrees south, clear of foreign influences, and so to hold this littoral through our nominee, the present Sayyid, that, whenever the cold fit shall be off, and the hot wave of further colonization flow on again, whenever the irresistible spreading of the English people compels it to look towards fresh fields of



enterprise, Zanzibar, city, island, and coast, may not be found in hands hostile to British trade. To SIR JOHN KIRK alone we owe it that the Government of Portugal has not now included the important Rovuma river in its East African possessions; and the same person is responsible for having, with one English frigate, driven away the whole Egyptian fleet, under MCGILLUP PASHA, when, acting under secret orders from the Egyptian Government, the KHEDIVE's East African Expedition proceeded to annex, occupy, and fortify the principal ports in the Sayyid's continental dominions. About the manifold checks that French ambition and "protecting" zeal have received in these Zangiar regions I need not dilate, as they are questions involving political feelings of some acerbity at the present time, and would therefore be out of place in this book. But I might further recall to my readers that it is to the personal exertions of the British Agent and Consul-General that Zanzibar owes its line of telegraph, its mail service, its hospital, its observatory, its standing army (officered and commanded by Englishmen), its horticultural development, its projected sanitary reform, and, possibly, also the scarcely less precious introductions of lawn tennis and afternoon tea.

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### Consul O'Neill on the Slave-trade in Eastern Africa.

In a remarkably interesting and instructive address delivered last year before the Scottish Geographical Society, of Edinburgh, by Mr. H. E. O'NEILL, H.M. Consul at Mozambique, and Gold Medallist of the Royal Geographical Society, the following description of his first acquaintance with the horrors of the Slave-trade occurs.

The desire felt by Mr. O'NEILL to take part in the suppression of the Slave traffic has increased rather than diminished, as is amply shewn by the important position given to the subject in all the adventurous journeys which he has of late years so successfully carried out.

Constant service upon the East African coast since the year 1870 in the Royal Navy, as well as in the Consular service, has brought me much in contact with that degradation and curse of Africa—the Slave-trade; and every scene in that fearful panorama—the burning village, the terrible coast march, with its dread accompaniments of hardships, famine, and fatigue; the Slave market, with its pictures of callous cruelty and brutal degradation; the Slave dhow, packed with reckless disregard to life, with the inevitable result of disease, suffocation, and death; the severity also upon plantations denuded of labour by the vigilance of our cruisers, driving even the mild African to despair, and at times to desperate retaliation—all these are scenes, not gathered by me from books, but of which I have been a personal and often a horrified spectator. Therefore, I say, I may perhaps be entitled to speak to you upon some other points than that of my own travels.

First, however, you may wish to know something of them. My earliest personal impressions of the East African coast were gathered, as I have already told you, in 1870, when, as a young lieutenant of the flag-ship—then under the command of one who bears a name of historical interest to Scotsmen, Admiral FAIRFAX—I visited Zanzibar, Mozambique, and some other of the scenes of my late labours. Sir BARTLE FRÈRE had not then visited the coast; no treaty had yet been concluded for the suppression of

the sea-borne Slave traffic, and scores of dhows landed their human cargoes, during what was called the "close season," under the very guns of our men-of-war, upon the harbour beach. The Slave-market—the site of which is now occupied by our English Cathedral Church—was then in full swing, and it was amidst the scenes daily to be witnessed in it that I first felt a desire to take part in the work of the suppression of the Slave-traffic. In 1875, I was appointed to H.M.S. *London*, and for over three years took an active part in the blockade effected by her boats in the Zanzibar and Pemba Channels, acquiring during that period a knowledge of the coast language, and a practical experience of the working of the Slave-trade, which afterwards proved invaluable to me. In 1879 I succeeded Captain Elton in the post left vacant by his death at Mozambique, and there it was that I began the journeys you see laid down upon the diagram before you.

Consul O'NEILL concludes his valuable paper with the following eloquent remarks. We entirely agree with all that he says respecting the introduction of ardent spirits into Eastern Africa. Against this abomination we have already steadfastly set our face, and shall continue to urge upon Her Majesty's Government the necessity of taking steps to save the Negro races from this soul and body destroying curse.

And if we turn to the coast, we find that British commerce has woven a web upon it that no competition can displace. It is not too much to say that three-fifths of the trade of all East Africa is in the hands of British traders. Every bay and inlet of the coast is occupied by them, and they command the trade at this day almost as effectually as when, a century and-a-half ago, the Portuguese Viceroy, the CONDE D'ALVOR, gave to the Banyan caste of India a monopoly of the East African and Indian trade. Again, the coast is bound by our submarine telegraph cables; its mails are carried in British ships, under contract with the Portuguese Government; its commerce is carried in British bottoms, and at every important fort upon the Mozambique coast the landing and shipping are carried on by companies employing British capital. The development of the river navigation is also to be undertaken. I am happy to acknowledge that our chairman to-day, SIR DONALD CURRIE, is largely concerned in these enterprises. In every direction, then, and by all these means, we find our civilizing influence increasing, and our interests strengthening, throughout the length and breadth of Eastern Africa.

We must not shirk, we cannot, indeed, escape from, the duties and responsibilities that the enterprise of our race and our vast wealth throw upon us. Let us only take care that civilization, commerce, and Christianity shall truly and honestly go hand in hand, and strengthen, not contradict and weaken, each other. Let us watch carefully, and let us honestly guard the interests of those native races for whom the greatest of Scottish heroes—DAVID LIVINGSTONE—laid down his life, and whom, with his last breath, he bequeathed to our care and keeping. Let the spirit in which he worked and died so guide and govern us in our dealings with them, that we may rear up in that country a fit monument to his memory, and one also that shall gain for our great nation an immortal fame.

Yet one word more. You have given me most convincing proof of your feeling in this matter, and I am now going to ask you to give that feeling a more practical expression. I want to ask you all for your support—and more especially do I address my request to the merchant philanthropists of this country—to check, and, if possible,

to wholly prevent the introduction of ardent spirits into Eastern Africa. As yet we have kept our hands free from this taint, and there is not to be seen that picture—as little flattering to our common sense, as it is indicative of impurity, or at least infirmity of purpose—of civilisation pressing forward with the Bible in one hand, and the brandy bottle in the other. This is the contradiction—the foul and horrible contradiction—to which I have before alluded. Let all honour and support be given to those who, like the African Lakes Company, are endeavouring to develop the trade of this country without flooding it with poisonous and maddening liquors. When native blood is shed, we hear, rightly, a great deal against it, and a thousand condemnatory voices are raised in any case of oppression or cruelty. But I believe Slavery, in many forms, is an evil lighter by far than the unrestricted sale of ardent spirits. It is surely less a crime to enslave the body, than to weaken, demoralise, and degrade both body and soul. And this is certainly done when we teach or encourage drunken habits amongst a people. Rather, I say, let us leave the native races alone, and withdraw from them a contact that can only be harmful to them. You will utterly paralyse the efforts of those men you have sent out from this country as missionaries, if you permit the trade in spirits to spring up; and therefore for their sakes, as well as for the people, I earnestly beg of you to oppose, with all the power and influence you possess, any effort that may be made to introduce and establish the liquor trade.

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### Mr. Joseph Thomson on the West Coast of Africa.

SPEAKING before the members of the Manchester Geographical Society in January last, Mr. THOMSON said that few persons were aware of the existence of semi-civilised empires in the very heart of Africa, though the National African Company have for many years been developing trade on the Niger. It was to open up communication with two great Sultans in the interior, that Mr. THOMSON undertook the adventurous journey from which he has lately returned.

Speaking of the gin trade on the coast, he said that it was a scandal and a shame. After leaving the furthest factory of the National African Company, Mr. THOMSON followed the great trade route which connects Timbuctoo and the Western Soudan with Bornu and the Ichad region. After passing through sparsely populated districts, desolated by war and the Slave-trade, he was astonished to find a densely peopled country, throbbing with commercial activity.

The enormous trade carried on along this trunk line was to me a never-failing source of wonderment, so unlike was it to anything I had elsewhere seen or imagined. Native produce here intermingled with articles of trade from Tripoli, Morocco, Senegal, Sierra Leone, Lagos, and Akassa. Timbuctoo and the Western Soudan sent their quota of trade, as did Bornu in the east; Adamawa and Nupé in the south, Yoruba, Dahomey, and Ashanti in the west, all were represented in this great artery of commerce. But there were other and equally interesting sights to be seen besides the purely industrial. It seemed as if a slice of North Africa had been transported across the desert and planted in the heart of Negroland. The scene inside a Hausa town



which, above all, interests a stranger is the market place, with its busy throng of buyers and sellers. Many of these market places are attended by thousands of men and women. The whole extent of Africa seems to be ransacked to stock the booths and shops. Any detailed account of the proceedings of the expedition at the Court of Umuru could not be given here. Suffice to say that I was successful beyond my anticipations. The Sultan, in consideration of a subsidy, agreed to hand over to the National African Company all his rights to both banks of the river Binué and its tributaries for thirty miles inland, to give them an absolute monopoly of all trading and mineral rights throughout his dominions, and to make the Company the sole medium in his intercourse with foreigners. A few days later, the SULTAN OF GANDU, whose rule extends over the main river from Lokoja to near Timbuctoo, granted the same rights and privileges for his empire, and thus the Company were put in absolute command of the whole middle area of the Niger, and the whole of the Basin of the Binué. In considering these concessions, it should be remembered that they were granted by educated men, who thoroughly knew the import of the whole matter. We were not dealing with barbarians, but educated Mohammedans, who thoroughly knew what they were about. Yet you would do well to remember that tapping African trade is not like striking oil in America, which some writers would have you believe. There will be no sudden gush. It will develop by slow accretions as the fruit of industry, foresight, and the spread of habits of labour among the nations.

The civilised Arab traders met by Mr. THOMSON, are, we fear, largely implicated in the Slave-trade, as we know that a brisk traffic in human beings is kept up with Morocco and the Northern countries. We trust that the development of legitimate commerce by the National African Company may tend to put down the Slave-trade.

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## Slavery on the Congo,

### KRUBOYS AND KRUMANS.

From H. H. JOHNSTON'S "*River Congo*."

THE Dutch establishment at Banana Point is very large, and the white employés are, perhaps, nearly forty in number. Kruboy, Krumanos, and Kabindas are used for all the ruder labour in the factories and steamers belonging to this company, and there are probably from three to four hundred of these 'niggers' in the employ of the Dutch at Banana Point. There is a subtle distinction between *Kruboy* and *Kruman*, or, to use its Portuguese form, *Krumano*. The Kruboy comes from Sierra Leone and the Liberian coast, and is much sought for throughout West Africa as an invaluable labourer well worthy of his hire. He is very independent, and invariably returns home at the expiration of his term of service, and lives a rollicking life amongst his relatives before he re-engages. The "Kruman" is an artificial name given to the indigenous Slaves of the country—men, for instance, of the Lower Congo tribes, that are sold by their chiefs to European merchants, who, in order to avoid shocking British susceptibilities, call them by the Portuguese rendering of Kruman (or Kruboy) viz.: Krumano. Then 'Krumanos' are also obtained by other means than payment. If a native in these countries steals from a white man, he is compelled to become his Slave, unless his

people are prepared to pay a large indemnity. Naturally, in nine cases out of ten, they do not care to do so, so the unhappy "nigger" who has been caught stealing a handful of tobacco or a piece of cloth (perhaps spread out as a bait), becomes the Slave of the white man he has robbed. Such is the custom of the country, and one that seems to meet everybody's view just at present. The native chief rules over a great number of subjects, and can easily part with one or two if "squared," and the white man stands greatly in need of black servants—not independent freemen like Kruboyes or Kabindas, that will leave him to return to their own country just as they are getting to know his ways ; but a submissive Slave that has no choice but to follow his master everywhere and remain with him always, knowing well what he may expect if he runs away, and is caught. Slavery certainly exists on the Lower Congo, as much as it ever did ; the only difference is that it is internal, so to speak, and that owing to the vigilance of British cruisers and the absence of a lucrative market now-a-days, Slaves are no longer exported from the Congo as in former days. And Slavery will continue to exist, no matter under what name, as long as European merchants stand sorely in need of labour, and native chiefs are willing to "apprentice" or sell their superfluous subjects for an important consideration in gin, cloth, or guns. Any traveller who visits the factories on the Lower Congo—except perhaps in those belonging to the English—may see groups of Slaves in chains, who are so punished for having run away, and if he arrives at a time when a Slave has just been recaptured, possibly by his own relatives, who have brought him cheerfully back, sure of a reward, he will have an opportunity of studying the application of the formidable cow-hide whip to the runaway's skin, and see the blood spirt from his well-flogged back. As a rule, I am bound to say the Krumanos are kindly treated. They are well-fed, and have their wives and children often with them in their huts. If they were allowed to regain their liberty at the end of seven years of service, without being forced to renew their contract, there would not be so much harm in this system. The Portuguese method of Government apprenticeship is one tolerably free from abuses, and would work well on the Congo.

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### Portugal and the Slave-trade.

THE following extract from the *Evening Standard* confirms what we have already published regarding the continued trade in Slaves, carried on under the Portuguese flag on the West Coast of Africa, under the thin disguise of free emigration. It is quite time some steps were taken to call the attention of the Portuguese Government to the continued violation of the Treaties existing for the suppression of the Slave-trade :—

It has long been the custom for England to bear the brunt of the work, and the principal part of the expense involved in acting "as the police of the seas" for the suppression of the Slave-trade. In more than one sea—notably on the Western and Eastern Coasts of Africa—it has been usual, during the past two generations, for British squadrons to be stationed for the express purpose of crushing the horrible traffic in human flesh. Little now-a-days, however, is heard of the doings of our fleet engaged in the South Atlantic and Indian Oceans ; and there are Englishmen who appear to be under the impression that a permanent stop has long been put to the trade in negro

Slaves. That such a notion is very far from the truth is only too clear, not only from certain official documents, but from the constant notices appearing in the local press, published in the colonies on the Gold Coast. A Lagos paper, for instance, announced in one of its latest issues, that no less than seven hundred negroes have just been deported as Slaves from Whydah to St. Thomas, in South Africa. A few months before, twelve hundred Slaves were "openly shipped in the face of day by the Portuguese to the same place," under the pretext that they had been redeemed, and "would be treated on their return as emigrants." The KING OF DAHOMEY is the great sinner who profits by this unholy trade. As the *Lagos Observer* remarks, the plausible plea under which the Slave business is being encouraged and continued, offers "a powerful incentive to the Black Monarch to prosecute vigorously his annual raids in the interior" of the Continent. Such facts should stimulate others, too, in their efforts for the final suppression of this unhallowed traffic.—*Evening Standard*.

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### Parliamentary. SLAVERY AT TANGIER.

HOUSE OF COMMONS, 29th March, 1886.

MR. A. E. PEASE asked the Under Secretary of State for Foreign Affairs whether he was aware that considerable laxity existed in allowing persons, under the name of "servants," to enter the port of Tangier in British steamers, and also to be carried from that place for sale in the Red Sea ports; and whether he would give such instructions to the British Minister, at Tangier, to make representations to the Moorish Government so as to induce it to take such steps as would arrest this form of the Slave-trade.

MR. BRYCE: No such information has reached Her Majesty's Government, but they will be glad if the Hon. Member will furnish the information on which his question was based, to instruct Her Majesty's Minister, at Tangier, to make all proper inquiries, and if necessary to address a representation to the Moorish Government on the subject.

MR. A. E. PEASE asked the Under Secretary of State for Foreign Affairs, whether his attention had been called to the case which had been noticed by the London press of Fattah, a negro, who it was stated, had been working at the port of Tangier for the last two years, and was seized on Sunday evening, the 7th inst., and thrown into the Tangier dungeon, by the Governor, on the plea that a former master (Hadj Hamù El-Lulisheri, now a State prisoner at Fez), from whose cruelty he escaped in 1878, claimed him as part of his estate; whether he was aware that this negro was purchased ten years ago in Constantinople, carried to Gibraltar on board a British steamer, and thence transhipped to Morocco, when he fell into the hands of Hadj Hamù El-Lulisheri, the man now lying in Fez prison; whether he was aware that although repeated and earnest representations were made both to the Portuguese Minister and by the correspondent of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY to the British Minister, SIR JOHN HAY, and in spite of the fact that such an arrest was contrary to Moslem law, the Moorish authorities sent Fattah off to Fez, manacled and with a heavy iron chain around his neck; and whether he would communicate with SIR JOHN HAY and secure, if possible, the immediate relief and restoration to freedom of this man.

MR. BRYCE: The attention of the Foreign Office has not been called to the case. If my hon. friend will state the source of his information, inquiry will be made forthwith.



## MOROCCO.

Extract of Report of Messrs. J. V. CRAWFORD & CHAS. H. ALLEN,  
TO THE COMMITTEE OF THE  
**BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.\***

### DESCRIPTION OF A SLAVE MARKET BY AN EYE WITNESS.

THE FOLLOWING ACCOUNT IS TRANSLATED FROM DR. MARCET'S "*Voyage d'une Mission Française à la Cour du Sultan du Maroc*" IN 1882.

A SLAVE market, "Souk-el-Abid," is held in the City of Morocco every Wednesday, Thursday, and Friday, an hour before sunset, in one of the open spaces near the Ksaria. It is a large regular square, having Bazaars on all four sides, and in the centre a covered promenade. On other days and at other hours, sales of produce, of wool especially, take place here, and the Bazaars now closed are used as shops. Unaware of the lateness of the market hour we arrived too early the day we proposed visiting it. There was scarcely anybody there, but in the recess of one of the Bazaars we saw eight women squatting with some children, waiting the hour of sale. They were only partly veiled, and they gazed at us with curiosity. One alone had her back to us, her face towards the wall. She did not stir when we approached her, neither did she look up when we walked round her. Our foreign speech did not seem to strike her ear; she appeared dejected, impassive, and deeply absorbed in thought. Her head was bent forward, her chin resting on her hand. She was a young woman still, and had a child hidden in her tattered dress, whilst another, a lovely little girl of two or three years, was playing before her. A small coin hung from a small-plaited lock of her hair. What thoughts agitated this poor woman?—We had time to take a walk along some of the streets. It was a relief to escape from this our first sad impression. When we returned an hour later, the market was in full swing. The square was filled with people; the little dens, or Bazaars, were crammed with amateurs or spectators. Some were seated on the edge of the central promenade, but there was ample room left for exhibiting the merchandize. The auctioneers were busy, each one leading by the hand a Slave, followed by two or three others, and were making the round of the market, exhibiting their human merchandize, soliciting purchasers, and calling out the prices offered. A squatted Moor makes a sign. The Slave he has pointed out is brought to him. She kneels or stands up as ordered by the purchaser, who proceeds to handle her from head to foot, and to examine her mouth, teeth, eyes, and nostrils, enquiring her age and any other particular he requires, after which

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he makes his bid or lets her pass on. The Slave re-adjusts her bodice, the auctioneer continues his tramp, stopping when called to submit his chattel to the further examination of intended purchasers.

Here is a girl of twelve, with a pretty face and breasts already formed. She is quoted at 150 francs, and is eagerly sought after. Is she a virgin? She answers yes. As soon as the bargain is closed, she will be examined by a matron, and woe be to the child if she has not spoken the truth. The least that awaits her will be the bastinado!

Here again is a fine, tall, young woman of 18 or 20, a promising mulatress with expressive physiognomy, a full bust, and wide hips. A costume of white calico with red stripes, tight fitting below the waist, sets off her splendid form, and harmonises agreeably with the colour of her skin. The seller seems to have decked her out expressly to enhance her charms. There is a purchaser at 225 francs, but as she is the cream of the sale, she is calculated to fetch over 250 francs.

There goes a child of six or seven. Are her feet well shapen? Has she good muscles? She appears to be well built, poor thing, but she is not worth much yet!

Now comes the turn of the poor woman with the two children; she carries one on her arm, and leads the other by the hand. Always the same expression of sadness and melancholy—she meekly obeys the auctioneer who leads her about, exhibits her, but that is all. She moves like a lifeless mass, incapable of effort or will. Is the lot to be sold together, or will the little girl be separated from her mother? There, they are knocked down for 100 francs. The children are a hindrance.

In like manner some thirty of these poor creatures are exhibited, led round, bargained for, and are subjected without mercy to the most degrading examination of anyone who pleases. Amongst all this human merchandise, not one male! They are all females of varied degrees of colour. One alone is *white*. She is clothed like the women of the country, hides her face under her woollen "haick," and only uncovers when undergoing examination. Why is she there, and how and wherefore is she a Slave? Who drove her to it, crime or poverty? Once in that position, there is no escape from it! All follow the seller, barefoot, or wearing coarse slippers, apparently indifferent to what is going on, with downcast heads, or scarcely casting a furtive glance. Yet thoughts must exist within these human brains! Would some of them not wish to choose their future master? Sometimes the expression of their faces seem to indicate it. What is passing innermost in their hearts? What desires? What hopes? What fears? What fate awaits them? What is to be their destiny? What will they be presently? Fatality, which their own will cannot influence!

The majority, the youngest, are reserved, as is well known, for the libertine pleasures of a corrupt people. At the age of fourteen or fifteen, the lads of good families possess their Slaves. Their parents take pains to furnish them

with one at an age when we give our children a horse for their amusement. It is a question of custom and education ! A female virgin Slave of twelve is a rarity !

This traffic in human flesh, at the very door of Europe, is monstrous. The spectacle is heart-rending. It is, there can be no doubt, moral corruption which alone keeps up this hateful traffic. Thus it is, as already said, that there are only females on the market, which in bitter mockery is called that of the Gazelles.

Generally, however, the Slave is not unhappy. His master is enjoined, by the precepts of the Koran, to care for him and to treat him well ; and even to offer him for sale if he wishes to change masters. Sometimes he even oversteps the prescriptions of the holy book, by preferring his female Slave and setting her over his legitimate spouse. Practically, the Slave, whose testimony is not admissible in law, is entirely at the beck and nod of his owner. Slavery and the Slave-trade being abolished with us, a Frenchman is prohibited from even purchasing a Slave to free him. We were, nevertheless, tempted to follow the impulse to do so, in favour of one of the poor women we saw. But even this could only be done surreptitiously, for the sale to a Christian is not readily consented to. And after all, what would have become of the wretched woman with no resources, and without work ? The necessity of finding subsistence would soon oblige her to return to Slavery—or do worse.

#### A HARD CASE.

THE correspondent of the ANTI-SLAVERY SOCIETY at Tangier informs us, under date 10th March, 1886, that FATEH, a negro who was brought there ten years ago by LULISHKI (a well-known Moor), ex-commissioner of the SULTAN, *now in prison* at Morocco city, after serving in the SULTAN'S stables, and accompanying the expedition to Sous, in 1882, on his return came to reside at Tangier, during his master's imprisonment. Having gone to Larache, he was seized, on returning from that place, by bandits, who sold him as a Slave to an Arab of Arzila. His master died shortly after, and FATEH came again to Tangier, from which place he sent a part of his wages to maintain a child of his last master, who, it appears, had treated him very kindly. Unfortunately his first master LULISHKI now lays claim to him, though his right to do so is questioned. The Governor of Tangier, to whom the unfortunate FATEH appealed for justice, and the right, under the Mohammedan law, of seeking another master, refused to listen to him, and threw him into prison heavily ironed, and has since sent him to Fez, where it is feared he will be ill-treated. Our correspondent laid the case before H.E. SIR JOHN HAY, who, however, it appears, has not prevented his being sent to Fez.

It appears, moreover, that FATEH was originally brought as a Slave from Constantinople, in a British steamer to Gibraltar, and thence again shipped for Morocco under the English flag. This ought to give the British Minister an additional claim upon the Government of the SULTAN in demanding the freedom of this unfortunate man.



## PRISONS IN MOGADOR.

SINCE our return from Morocco a letter has been received from the Rev. J. B. CRIGHTON GINSBERG, of Mogador, dated January 22nd, 1886, from which we make the following extract :—

"A day or two after your departure from Mogador there arrived EL KEHIB, ex-Governor in the North ; also two others (governors) from the Bene M'Teer, all three heavily chained and thrown into the same dungeon. These Kaids are not paying the penalty of the law for any misdeeds they have committed, but are simple victims of injustice. They are torn from their homes and families, robbed of their earthly possessions, deprived of their liberty, and thrown fettered into gaol without being accused of any breach of their country's laws. These innocent men were brought here with their hands and legs chained, two being on one mule, but I will spare you the heart-breaking details of their long journey. The chains, weighing from 50 to 60 pounds, have been taken off since their arrival, and have been replaced by others from three to four times heavier. These three governors are thus tied together by an intolerable load of iron, and, apart from the cruel suffering and excoriation, no one of them can stand up unless all the three are raised, and to do this, and make them walk a few steps, requires the help of at least six men.

"I hope this dreadful and disgusting picture will excite the pity and indignation of Christians at home. The publication of these particulars may cause the British Minister at Tangier to obtain, at all events, the removal of these cruel fetters from the three unhappy Kaids now lying in the prison a few hundred yards from where I write. . . . .

"'BOO-MAHDI' (the unfortunate prisoner referred to above) desires me to thank you for the kind donation you left, which has been apportioned to him weekly. He is always pleased with his Sunday tea, and lately he asked for a coverlet, the cold now being severe (50° Fahrenheit), a rare occurrence here. Another ex-governor, SI HAJOOB, who has been twenty-seven years in confinement, and SI JAHAR, an ex-sheikh, twelve years incarcerated, asked me to crave your good offices should you have an opportunity of speaking in their behalf. To all of these unfortunates I give daily doles of bread, as the SULTAN, though rich, does not in any way provide for the prisoners."

## PRISONS IN THE CITY OF MOROCCO.

THE principal prison of the City of Morocco has a large arched door. The place where the prisoners are confined is a species of huge cave six feet underground. It has a vaulted roof supported by pillars, with a few gratings which allow a little air and a little light to penetrate from above. The prisoners, the majority of whom wear heavy fetters on their legs, or are chained with iron collars, are allowed to crawl about as best they can. They have a small mosque where they can say their prayers, and a tank of water where they can

allay their thirst, but the Government gives nothing more. They must look to their relatives or friends, if they have any, for food and all else they require, otherwise they must starve.

Every afternoon, about five o'clock, near the precincts of the prison, we met a band of these prisoners without guard of any kind, precaution rendered unnecessary, for they were fastened together by a long and ponderous chain passing through the front rings of iron collars which clasped their throats, both ends of the chain being padlocked. They were chained by tens and twenties in each group forming a straight or undulated line of horrible appearance. Every man supported the chain with his hands to prevent its weight from pressing on the collar and thus lacerating his flesh. They moved slowly and carefully, so as to avoid any sudden jerk which might cause pain to themselves or to their miserable companions. The object in letting them out is to give the prisoners fresh air, and specially to allow them to satisfy the calls of nature so as to prevent their catacomb-like prison from breeding a pest. For this purpose they go to a neighbouring enclosure, to reach which they are obliged to climb a small slope. It is a sight to see how cautiously they do this, for one false step would prove a calamity to all.

Can anyone imagine the sufferings of these poor wretches?

Without independence; without free will; without freedom of movement; without spontaneity of action!—What one does, all must do. If one walks, the others must follow. If one stands up, the others must do the same. If one sinks down, or sits down, all must follow suit. The thought of it is simply horrible!

Yet, they are only criminals. The most simple offences lead to imprisonment, aggravated very often by different penalties. The penalty of death passed upon assassins can be commuted upon payment of money, but it is rigidly carried out in the case of armed rebels. Mutilation is reserved for thieves. To prevent fresh temptation, the thief's ear, or his hand, or his foot is cut off, and sometimes his eyes are torn out, which last is considered a radical cure. Then the bastinado is freely applied for the least fault, with this curious peculiarity that, after it is over, the sufferer is bound to pay a fee to the executioner!—DR. MARCET.

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## THE PROTÉGÉ SYSTEM.

BY MR. ROLLESTON.

CLOSELY connected with the prison question is the system of PROTÉGÉ, as the abuse of this system contributes largely to fill the prisons with unfortunate, and often innocent, victims.

The protégé system is accountable for an immense deal of oppression and

injustice, but to understand the full extent of the mischief caused by it, some explanation may be requisite.

The administration of the Moorish Government being exceptionally bad, and there being no real security under it for life or property, it becomes the object of every native to secure, by any means in his power, the protection of a foreign flag. Thirteen different nations are represented by Legations or Consulates in Tangier, the diplomatic capital of Morocco, so the native desiring foreign protection generally arranges the matter by paying a sum of money to one of the Legation or Consular subordinates for the privilege of being considered a protégé, and the favoured native is thus invested, to all intents and purposes for the time being, with the rights of a citizen of the nation which protects him. The head of the Legation or Consulate, however, always retains one very palpable hold over the protégé, inasmuch as the latter can always be relegated at the will of the former to the original position of an unprotected subject of the SULTAN. Sums of from a few hundreds to thousands of dollars are paid for these protections, and it is said that on some occasions the bulk of the amount paid goes into the pockets of certain Ministers or Consuls themselves. If the evil only stopped there, the abuse would be comparatively trifling ; but, unfortunately, most of these protégés are persons of very bad character, who use their position to plunder and oppress the unhappy unprotected natives, to whom the law gives no real protection against the protégé. Again, it is notorious that in some instances natives, after being allowed to accumulate wealth under protection, are sold to the local Pasha, who, according to the amount he calculates on extracting, pays the foreign official to cancel the protection he has afforded. The whole system is very bad, and it calls loudly for reform, if for no other reason than because it is calculated to excite, and does excite, in the minds of the native population a feeling of bitter hatred to the Christians residing in Morocco. Sometimes the foreign Minister or Consul is utterly ignorant of the language spoken by the people of this Empire ; he is indifferent to the feelings or well-being of those about him, being only anxious to leave, with as little delay as possible, a country which has no interest for him. He confides the performance of his official duties a great deal too much to the care of native subordinates ; and these men, a horde of whom infest the Legations, being unpaid or receiving only a nominal remuneration, in many cases simply live by rapine and gross fraud. Fictitious outrages and robberies are brought up in order that compensation may be demanded, and pecuniary claims are manufactured, payments of all of which are peremptorily exacted, if, as too often happens, the head of the Legation or Consulate can be induced to forward the matter to the Moorish Court.

It is only doing common justice to SIR JOHN DRUMMOND HAY, the English Minister, to state that being aware of the grossly fraudulent nature of the foreign claims usually preferred against natives, or the native Government, he has, for many years past, regarded demands of this nature with suspicion, and



has been very reluctant to forward them when preferred by British subjects ; but at the same time this line of conduct has earned for him the ill-will of a large number of persons who, though not Englishmen, yet, having been born in some British possession, are enabled to claim the rights of British subjects.

In the Tangier district, which lies immediately under the surveillance of the English Legation and Consulate, oppression of natives on the part of British subjects is unknown ; but along the coast, where coteries of persons congregate, who, without being English,\* claim the rights of British citizens, the natives are continually oppressed, and subjected to gross extortion.

It must be said, also, that the present Spanish and the German Ministers exercise a control over their subjects which effectually checks any acts of oppression, and therefore such cases are not heard of—at least, in the proximity of Tangier.

On its having been brought to the notice of the English Minister that instances of rapacity and cruelty were being perpetrated by the class, before alluded to, of spurious Englishmen, his Excellency formulated a set of rules, of which, I believe, the following may be considered the substance :—

1. No native to be imprisoned for debt at the suit of a British subject until the case has been tried in the presence of the Vice-Consul and the local authority, the claimant and alleged debtor being confronted with each other.
2. Should it be proved that the native is absolutely without means of paying, he is to be declared bankrupt, but not to be imprisoned.
3. Should a judgment be obtained against a native, and should he be known to possess property, such property is to be sequestered and sold, the creditor being paid out of the proceeds.
4. All the natives already imprisoned in Mequinez, on British claims, are to be sent to the different port towns, in order that the claims may be investigated by the Resident Vice-Consuls.

If the other diplomatic Ministers in Tangier would only follow on the lines laid down by the English representative, the benefit to the hitherto oppressed natives would be incalculable.

The protégé system is distinctly discouraged at the English Legation. In some others, however, it is not so ; and the yearly increasing number of native protected subjects not only causes embarrassment to the Moorish Government, but it opens the door to an immense amount of tyranny which is perpetrated on the helpless unprotected natives of the Empire.

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LECTURE ON MOROCCO.—Mr. CHARLES H. ALLEN delivered a Lecture on MOROCCO to a large and attentive audience, in St. Stephen's School-room, Hampstead, on the 12th April, the REV. MR. THORNER in the chair.

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\* These persons are usually Gibraltarians, Maltese, and Levantines.

## THE WORKING CLASS OF MOROCCO.

MANY of the poorer classes amongst the Moors are men of fine *physique*, and are capable of great endurance on very spare diet. Those who do not give way to the national vice of *Hachish* smoking, are industrious, hard-working, poorly-paid and easily contented people. Happy for them if they are too poor to excite the cupidity of the blood-suckers who rule the country, and live by plunder. We met with several instances shewing that these poor people are not deficient in the nobler traits of humanity. At Larache, a ragged, bare-foot Moor, one of the sturdy rowers, who had brought out a large lighter to our steamer, through the surf, bore on his breast a gold medal, with QUEEN VICTORIA'S head on one side, and on the other the words, "For Gallantry and Humanity—from the British Government." This noble Moor, whose name was EL-ARBI-SHUKT, had, on two separate occasions, by swimming through the terrific surf which dashes on the coast, carried a line out to wrecked vessels, and saved the lives of twelve Englishmen, whom, of course, he was taught to consider as "infidel dogs." On one of these occasions he was attacked and bitten in the thigh by a shark, but in spite of this he held on his way and reached the wreck. There is good stuff in these Moors, if they were properly governed, and SIR JOHN HAY did a good action in procuring a gold medal for this poor man.

## LATEST NEWS FROM MOROCCO.

As a further confirmation of our contention that no good can be done in Morocco until the seat of the Legations is removed to the interior, we quote the following from a letter, dated Tangier, 25th March, which was printed in the *Standard* of 1st April:—

The negotiations for the new Commercial Treaty make almost no progress. The Sultan's Commissioners have been here for several months, and the Ambassadors have had many meetings with them. The brunt of these diplomatic arguments has naturally fallen on SIR JOHN DRUMMOND HAY, but his colleagues are quite at one with him. It is, however, beginning to be seen that the Fez people have no intention of conceding anything, and there is a rumour to-day that the whole business is at a standstill, the Commissioners declaring that they must refer to the SULTAN for further powers. This means an indefinite delay, his Majesty being at this moment on the march to Saffi, *en route* to Sus, with the object of making a military demonstration in that province, and when he may again be at liberty to attend to the civil affairs of State no man knows. COMMANDATORE SCOVASSO, the Italian Minister, has left on board the "Al Hassani," for the purpose of intercepting him at Mogador. SCOVASSO, unlike the wont of "bashdors," who travel in great state, and make things lively for the unhappy villagers, who have to supply the "mona" (or

provisions gratis), is accompanied by his dragoman only, and a *mitrailleuse*, as a gift to his Shereefian Majesty. It is hoped that SCOVASSO may expedite the negotiations which are dragging so slowly, though it is understood that his object in meeting the SULTAN at Mogador is simply to bid him good-bye before going to Italy, and to avoid that weary ride to the city of Morocco, which tries so many younger folk than the veteran representative—and relative—of KING UMBERTO. When I say that the SULTAN is on his way to Saffi, I merely give currency to rumour. There is no news here of any other sort, and at Tangier we know about as little of what is going on at Morocco as the people at Aberdeen knew what was transacting at Winchester in the days of WILLIAM THE CONQUEROR. But the vanguard was to have left on the 15th, and a letter I got yesterday from Saffi, describes the officers as busy collecting vast quantities of wheat, barley, sheep, and butter, for the use of the black troops guarding the Emperor, and that a number of the principal citizens have been sent as hostages to the Imperial camp, as a guarantee for the good behaviour of the Saffeeites. At least, this is the plain English of the business. The Spring crops look splendid, but trade is dull.

#### SLAVERY IN MOROCCO.

In a valuable book just published (Sampson Low, 1886), entitled "El Maghreb: 1,200 Miles through Morocco," Mr. HUGH E. M. STUTFIELD thus speaks of Slavery and the Slave-trade in that country:—

On the way down I saw a black Slave following his master like a sheep, being hawked through the town for sale. There is much work for the ANTI-SLAVERY SOCIETY in Morocco, with the Slave-trade in full swing so close to our doors, and the traffic in human flesh being carried on actually at Tangier. . . . .

Slaves are the most important article of commerce with the Soudan, and Morocco forms the chief market for the traffic in human flesh. Once stop the trade here, and the chief inducement to kidnapping will be gone. It is true that the Slaves are treated well in the country, being protected by law as propounded in the Koran, and they may even rise to the highest offices in the realm, but here, as elsewhere, it is not so much Slavery but the Slave-trade which is objectionable. The sufferings of the caravans in that terrible journey across the Great Desert must be very great. It does seem strange that in these days of freedom, when the traffic is suppressed in the remotest quarters of the Globe, Slaves should be openly bought and sold within twelve miles of the shores of Europe.

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#### FORM OF BEQUEST

TO THE

#### ANTI-SLAVERY SOCIETY.

"I give to the Treasurer of the Anti-Slavery Society, or to the person for the time being acting as such, whose receipt I direct shall be a full discharge for the same, the sum of £ sterling (free of Legacy Duty) to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate as is legally applicable to such purpose."



## Obituary.

### THE LATE DR. MADDEN.

THE death took place, on the 5th February, of DR. RICHARD ROBERT MADDEN, formerly Colonial Secretary of Western Australia, and Secretary of the Irish Loan Fund. DR. MADDEN was in his 88th year, and had devoted many years of his life to literature and works of philanthropy. He was one of the colleagues of CLARKSON, WILBERFORCE, and BUXTON, in the movement for the abolition of Slavery. In 1833, he was appointed a special magistrate in Jamaica, in which capacity he earned a reputation in the island for being the friend of the Slaves. In 1836, he was appointed superintendent of liberated Africans at Havannah, under the British Colonial Office, and in this post rendered valuable services to the Anti-Slavery cause. Three years later he was appointed Acting Judge Advocate of the Mixed Commission Court in the Island of Cuba. Using the large discretionary powers entrusted to him in this office for the mitigation of the evils of Slavery, and against the interest of the most unscrupulous of the Slave-owners, he provoked bitter antipathy, and on one occasion narrowly escaped assassination. At the great Anti-Slavery Convention, summoned from all parts of the world by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, held in London, in June, 1840, under the presidency of the venerable THOMAS CLARKSON, DR. MADDEN was present as a delegate from the Hibernian Anti-Slavery Society, and brought forward the subject of Spanish Slavery. In August of the same year, DR. MADDEN, at the request of the British and Foreign Anti-Slavery Society, presented to MEHEMET ALI, an address, which had been passed by the Convention. This address was well received by His Highness, and was followed up by an eloquent letter on the subject of Egyptian Slavery from the pen of DR. MADDEN. The late SIR MOSES MONTEFIORE, in company with DR. MADDEN, had many interviews with the Pasha of Egypt, for the benefit of suffering humanity. In 1841, LORD JOHN RUSSELL appointed him a Commissioner of Enquiry on the West Coast of Africa. In this position his vigilance unmasked what became known at the time as the "Pawn System," which turned out to be Slavery in every respect, carried on under the very eyes of the British authorities, and of the officials entrusted with the protection of the negroes. The Pawn System was suppressed along the West Coast, in Gambia and Cape Coast Castle, and the full protection of the negro on English soil having thus been made certain, DR. MADDEN's active participation in the abolition of Slavery ceased. In 1847, he was appointed Colonial Secretary of Western Australia, and three years later he became secretary to the Loan Fund Board, a post which he resigned some years ago, the remainder of his life being devoted to literature. DR. MADDEN was the author of many works, but the following are some of those which will principally interest our readers, as they deal mainly with the question of Slavery: *Poems of a Cuban Slave, The Mussulman., etc.*

## THE LATE MR. JOSEPH HOARE.

THIS gentleman, so well-known for his public works of benevolence, died at his residence in Hampstead a few weeks since, making one more gap in the small ranks of the ANTI-SLAVERY SOCIETY.

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## THE LATE MRS. ANNE STEPHENSON.

MRS. ANNE STEPHENSON, another liberal supporter of the ANTI-SLAVERY SOCIETY, died at Exmouth on the 21st March, in her 90th year.

The losses by death sustained by the Society in the first quarter of the present year are almost unexampled, and will cause a very considerable loss of annual income. We earnestly trust that others will step forward to support by their sympathy and purse the efforts still required to be made in the cause of human freedom.

*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—* Isaiah lviii. 6.

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## Mr. James Curtis and General Gordon.

IT may not be generally known to our readers that this gentleman, who was a perfect Arab in language and appearance, from his long residence in Morocco, undertook the dangerous mission of delivering despatches to GENERAL GORDON, in Khartoum. Travelling as an Arab, under the name of ABD-EL-KADER, he succeeded in penetrating the line of the Mahdists, and delivered his despatches to GENERAL GORDON. On his return, however, he was murdered, somewhere between Handouk and Wady Halfa. The *Réveil du Maroc* of the 17th of March, states that the wife and children of this unfortunate man are now living at Mogador in a state of destitution. A subscription has been opened in that town for these unfortunates, where MR. CURTIS was much respected on account of his continued exertions on behalf of freedom of trade with that country.

As some of our readers may like to contribute to a fund on behalf of those who were dependent upon one who lost his life in an heroic, but fruitless attempt to communicate with GENERAL GORDON in Khartoum, we are requested to state that donations will be received by the British Consul at Mogador, MR. PAYTON; by MR. JOHN GRACE, Steam Mills, Mogador (a resident of over 30 years); or by MR. L. COHEN (*Corresponding Member of the British and Foreign Anti-Slavery Society*), Tangier. The Secretary of the ANTI-SLAVERY SOCIETY, 55, New Broad Street, London, will gladly forward any contributions entrusted to him for this purpose.

## SIR JOHN GORRIE, THE NEW CHIEF JUSTICE OF TRINIDAD.

THE *San Fernando Gazette* thus refers to SIR JOHN GORRIE:—

SIR JOHN GORRIE, the gentleman recently appointed to the Chief Justiceship of this Island, made vacant by the retirement of SIR JOSEPH NEEDHAM, paid his first visit to San Fernando, on Thursday last, the 18th instant, accompanied by MR. LLEWELLYN LEWIS, the Registrar of the Courts, and presided at the sitting of the Court of Summary Jurisdiction, at the Court House, Harris Promenade, where a good number of cases were disposed of by him with a degree of promptness which must be regarded as a new feature in the working of our Courts. His Honor favourably impressed all who saw him, and the little that might be gathered from his action during this his first official trip to the borough, leans to the conviction that a little more business will be done within a given time than has hitherto been the practice, and that the weakness of yielding to postponement on frivolous pretences does not find favour in his sight. SIR JOHN GORRIE is unmistakably the defender of equal rights, and a few instances offered during the sittings show that feelings of witnesses and others engaged in the cases brought before His Honor will receive from him a degree of protection and respect that has of late years been wanting in the practice of our Courts. To sum up: it is pleasant to notice that SIR JOHN GORRIE is divested of all pomp and outward show, and that he can promptly chastise uncalled-for discourtesy on the part of the Bar.

## SLAVE-TRADING IN PORTUGUESE WEST AFRICA.

(*Extract of letter from REV. F. S. ARNOT, dated, Bihé, Sept. 28th, 1885.*)

A REPORT reached me of the death of COCASHIA, the little boy whom I had left at Bihé, unable to proceed further, but I now find that he was enticed by one of Senhor PORTO's Slaves into the woods, and there handed over to some traders, and sold by them at the coast. I loved the boy as my own child, and grieved over his death; but this news is much worse than the former. I at once sent off to the coast for particulars about him, as Slaves are shipped from Benguella every month, in large companies, to Portuguese colonies elsewhere. To redeem him, I offer £20, besides paying the expenses of an agent at Benguella to hunt him up, and though, humanly speaking, the chances of ever seeing my boy again are few, yet prayer *avails* with God. I have often heard the groan of this country's sorrow, but now I *feel* it. May the Lord deepen and intensify my love and sympathy for these people, that my living among them may be more a reflection of Christ, who yearns over them in their degradation, and pities their creature sorrows. I shall be leaving here in three days' time, the Lord willing. My man has gone to build a camp some ten miles off.

## SLAVERY AT DELAGOA BAY.

A CORRESPONDENT of the *East London Dispatch*, who has recently been at Delagoa Bay, writes:—The "Slave-trade," or black ivory business, seems to flourish as well as could be desired here. This afternoon (November 30), I saw a Banyan swaggering along the street with four native girls in his wake, and on asking the "boss" of the "Central" what that meant, was informed that the girls were the Slaves of this rascally yellow-coloured gentleman, that is, they were his by right of purchase. The fathers of these poor creatures, and certain others (Europeans) whom it would not be hard to trace, I am informed, sell them to whoever will buy, for from £10 to £20 each; the same as



one would sell an ox. A pretty state of affairs to be sure. The world has been made to wonder, and a certain part of it to gnash its teeth, at what the British Government has done of late years to abolish that most abominable of all things, "the Slave-trade." Yet, withal, right under its very nose, this vile thing still exists. The Amatshoppi country, which is situate between the Limpopo and Inhambane, is the place where most of the Delagoa Slaves come from. No trade can be done there, as the Amashan-gani people and others from and about Delagoa make a raid three or four times a year into the country, murdering all the men, and capturing the women and girls, whom they afterwards sell as Slaves. A certain business house in Delagoa have their agents—I am informed—in the Kambane country to purchase these captives. After purchasing, some are sent here and there to black friends, to be disposed of in the usual way. Others are kept in the house of this human flesh-dealing firm. These girls, when bought from their captors, cost about £5, in cloth; if young, a little less. One of the partners in this respectable (?) firm sold one to a certain person for £15. This I have on good authority. When the new Governor came into office, in July, 1885, he gave a Slave girl to the "Delegado" as a present. These are facts that it would be well for some of our philanthropists to investigate.—*Cape Argus*.

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## THE WATERMILL.

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Listen to the Watermill  
Through the livelong day;  
How the clanking of the wheels  
Wears the hours away!  
Languidly the autumn wind  
Stirs the greenwood leaves;  
From the fields the reapers sing,  
Binding up the sheaves.  
And a proverb haunts my mind,  
As a spell is cast—  
"The mill will never grind  
With the water that is past."

Take the lesson to thyself,  
Loving heart and true;  
Golden years are fleeting by,  
Youth is passing too;  
Learn to make the most of life,  
Lose no happy day;  
Time will never bring thee back  
Chances swept away.  
Leave no tender word unsaid;  
Love while love shall last—  
"The mill will never grind  
With the water that has passed."

Work while yet the daylight shines,  
Man of strength and will;  
Never does the streamlet glide  
Useless by the mill.  
Wait not till to-morrow's sun  
Beams upon the way;  
All that thou can'st call thine own  
Lies in thine to-day.  
Power, intellect, and health  
May not, cannot last—  
"The mill will never grind  
With the water that has passed."

Oh, the wasted hours of life,  
That have drifted by!  
Oh, the good we might have done,  
Lost without a sigh.  
Love that we might once have saved  
By a single word;  
Thoughts conceived, but never penned,  
Perishing unheard.  
Take the proverb to thine heart,  
Take—oh! hold it fast—  
"The mill will never grind  
With the water that has passed."

*Friends' Review.*

## GENERAL GORDON Anti-Slavery Memorial Fund.

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY are endeavouring to raise a Memorial to GENERAL GORDON that shall connect his name with the great work of his life—viz., the suppression of the African Slave Trade. This is the only Memorial to GENERAL GORDON that has reference to his great work in the Soudan on behalf of human freedom.

GENERAL GORDON was a Member of the Committee of the ANTI-SLAVERY SOCIETY, and his name ought never to be dissociated from the work of that body. Therefore his fellow workers are endeavouring to raise a fitting monument to their friend and coadjutor. Let those who reverence the memory of GORDON help them to form an ANTI-SLAVERY FUND worthy of his name.

All sums given to this Fund will be invested in the names of Trustees, and the *Interest* will be applied to the continuous work of the Society, so that GENERAL GORDON'S connection with that work may go on so long as a Slave shall bear upon his neck the deadly weight of the cruel Slave-yoke, or in his wasted limbs the galling canker of the iron chain.

Towards this object the following sums have been received :—

	£	s.	d.		£	s.	d.
Anti-Slavery Society received from the late General Gordon (1880)	100	"	"	Dickinson, W. W. ...	5	"	"
The Right Hon. the Baroness Burdett-Coutts ...	100	"	"	E. G. ...	5	"	"
Wagner, J. W. ...	100	"	"	Goslett, A. ...	5	"	"
Allnatt, Mrs. Surtees ...	50	"	"	The Right Hon. Earl Granville, K.G.	5	"	"
A Lady (E) ...	50	"	"	Sturge, Miss C. ...	5	"	"
Gurney, Mrs. Russell (per Mrs. Surtees Allnatt)...	50	"	"	Warton, W. H. ...	5	"	"
Reckitt, Francis ...	50	"	"	Tollette, Miss (per Rev. C. T. Ackland)...	3	"	"
Bruce, Mrs. A. (per H. M. Stanley)	25	"	"	Wigham, Richardson & Co. ...	2	2	"
Ellice, W. ...	15	"	"	Ellis, Misses ...	1	1	"
Andrew, Sir W. P. (per Mr. J. Long)	10	"	"	Talbot, Rev. Monsignor ...	1	1	"
Ainger, Miss ...	5	"	"	Arthaber, Herr Ritter von ...	1	"	"
Allen, Mrs. C. H. ...	5	"	"	Scaley, Miss ...	1	"	"
Bodkin, Miss ...	5	"	"	Allen, A. Jukes ...	1	"	"
Colfox, Mrs. ...	5	"	"	Allen, Bernard M....	1	"	"
				Jermyn, Miss E. ...	10	6	"

Of the above, FIVE HUNDRED POUNDS has been invested in the names of SIR R. N. FOWLER, BART., M.P.; and three other gentlemen.

Remittances towards this Fund will be thankfully received by any Member of the Committee, or by the Treasurer, Mr. JOSEPH ALLEN, 55, New Broad Street, E.C., and by

CHARLES H. ALLEN, *Secretary*.

# "MONTSERRAT" LIME FRUIT JUICE.

*From the LIVERPOOL JOURNAL OF COMMERCE, February, 20th, 1886.*

The "Hilda" has just reached the Mersey from Montserrat, her entire cargo consisting of 50,000 gallons of lime juice, being the first arrival of the new crop. The demand for this article is increasing to such an extent that it may be of interest to the public to know that 180,000 gallons were sold during twelve months by the sole consignees, Messrs. EVANS, SONS & Co., Wholesale Chemists, Hanover Street, Liverpool.

In reference to the above, the public would do well to see that "Montserrat" Lime Fruit Juice and Cordials only are supplied, and that the Trade Mark is on capsule as well as label of each bottle.

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*On December 31st, 1885, E. W. T. completed his Thirty-fourth Year's Work  
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